profound influence which pagan ethics exer-

CONGRESSMAN BAILEY AS CONTRIBU. TOR TO A FASHION WEEKLY.

His Essay on "Why Women Fail as Parliamentarians" His Views on the Subject Discussed Dr. Talmage on Woman Work of New Orleans Women Voters. When Mr. Joseph W. Bailey was sent to repregent the great State of Texas in Congress he

announced among other things that he should never wear a dress suit, but in a short time he was putting one on every evening for dinner. and yielding in various other particulars to the society demands of the national capital. So it is not altogether a matter of surprise that we behold him now in the role of contributor to Harper's Barar, a leading magazine of fashion. There was some doubt as to where the Hon. Mr. Bailey's article would be found among all the frills and furbelows. We searched for it under the heads of "Every Woman Her Own Dressmaker," "New Designain Fruits Salads," "Latest Styles of Lingerie," but found it not. Then we looked in vain through the departments of "Good Form," "Polite Fiction." "Wit and Humor," but felt sure we had discovered it in "Letters to a Nervous Woman." When at last it was run down it turned out to be not on "Spring Novelties," but on the far less Important topic, "Where Women Fail as Parliamentarians.

Mr. Bailey gives five reasons why they fail: *First, because they have no legislative busipess of sufficient importance to compel them to master parliamentary methods; second, because they lack the necessary mental calibre to comprehend them; third, because, assuming their knowledge in the abstract, they have no opportunity to acquire the skill of practice; fourth, because the feminine temperament is constitutionally opposed to the perfect mental poise absolutely essential to success in governing a deliberative body: fifth, because parliamentary practice is wholly outside a woman's sphere.

To prove this last statement Mr. Bailey declares that "this sphere is defined by the law of the United States the Constitution which intelligently excludes woman from the sphere of government, save by representation in the explicit unit of political power the adult male citizen." We women always have been taught that our "sphere" was clearly marked out several lov years before the Constitution was framed, at the time of the Creation, in fact, and the "explicit unit, the adult male citizen," never has allowed ps to forget it. As a matter of truth the framers of the Constitution did not exclude women from the sphere of government, and the word "male" was not used in that instrument until after our late Civil War, when it was "intelligently" put into the Fourteenth Amendment in order to enfranchise the negro men without enfranchising the negro women. There is nothing whatever in the original Constitution which excludes women from government. It is the State constitutions slone which do this. The twaddle about "woman's sphere" was founded at first on Bible authority. Now it is proposed to base it on the Constitution of the United States, but if Mr. Bailey will investigate a little he will find that it comes from no higher source than the individual opinion of r source than the individual opinion of "explicit unit of political power—the adult

in regard to that "perfect mental poise," that male cutizen."

In regard to that "perfect mental poise," that "necessary equanimity," that "absolute self-control," the member from Texas expresses his doubts whether the emotional nature of woman will permit its development. With an apology for being personal, we call attention to the fact that within the past week Mr. Bailey himself became so angry and excited in a debate on the floor of the House that the Speaker was obliged to admonish him to "keep cool," and several immes to call him to order very sharply, while a little later, on a point of parliamentary law, he was defeated by a large majority. Such instances are of such frequent occurrence as not to attract notice except that the gentleman is claiming women cannot be parliamentarians and must not participate in governmental affairs because

not participate in governmental affairs because they have not the necessary "perfect mental poise, equanimity and self-control."

Mr. Bailey asserts that "women fail as parliamentarians because they have no legislative business of sufficient importance to compel them to master the methods," and also because "they have not the opportunity to acquire the skill only to be had from much experience." and then ha to be had from much experience;" and then he proposes that they never shall have the legis lative business or the opportunity for experience. When he says that "women fail as parliamenta rians because they have not the necessary mental simply makes a ridiculous statemen

The most amazing or amusing part of Mr. Bailey's article is found in the paragraph which follows the statement that "the Federal Constitution intelligantly excludes women from a share in the government" "To be sure," he says, "there are statutes in the several States operating contrary to this principle of the Constitution, but if the mind of woman were logical she must perceive that any concession of political power perceive that any concession of political power she may enjoy in municipal or State governments is raduced to an absurdity by the Constitution. [Where is Mr. Bailey's theory of State's rights?] Woman's rights, vertised under such she may enjoy in minimipal or State governments is reduced to an absurdity by the Constitution. Where is Mr. Badey's theory of State's rights?

Woman's rights exercised under such etatute or ordinance, so far from extending her importance, increasing her glory, advancing her interests, are an embarrassment to her woman hood and a blot upon her locality to her country. What about the "logical" minds of the men who framed these statutes or passed these amend ments under which women vote and take part in the government. In Colorado and Idaho the woman suffrage amendment was submitted by legislatures of men, indersed by conventions of men and carried by votes of men. In Wyoming and I tah it was incorporated in the proposed State Constitution by men, thoroughly discussed entirely of men, so it is the masculine and not the feminine logic, or want of it, upon which the omniscient M. C. should train his big guns. But he goes still further and declares that the States in granting the franchise to women have violated the Federal Constitution. Evidently the "mental calibre" of the statesman from Texas does not permit him to understand that one of the fundamental laws of our Government is that every State shall prescribe the qualifications of its electors. This haw was sustained by a Suprame Court decision handed down by Chief Justics Waste, March 29, 1875, declaring, "The United States has no voerts of its own creation. The national Constitution does not confer the right of suffrage upon any one, but the franchise must be regulated by the States."

Mr. Bailey's chatter about "women stiting in common councils becoming sexless political factors," "degraded womanhood," "coarser bloom," "commoner stamp," & S., is not worth considering. It does not but women and may amuse for. As this talk is somewhat the custom now-actars, perhaps it may legitimately come under the head of a "fashion article."

A number of letters have been received begging that some notice be taken in this department of Dr. Talmage's tirade last Sunday in New York on the all absorbing topic of Woman. One might as well imitate Don Quixote's famous attempt to flight a windmill. The sermon was on the duties of the wife and mother. (Women who are not wives and mothers do not seem to have any duties.) Vashti, the Queen, was taken as a text, who, being commanded by her royal apouse to show herself to the people unveiled, refused. So it seems that a wife's first duty to her husband is to disobey his commands. But Dr. Talmage tells us that Vashti had a principle in her heart which made her act upon her own judgment and do what she considered to be right, just as women are doing nowadays and getting themselves abused for it by preachers and Congressmen galore. "Consider Vashu, the Veiled." Says Dr. Talmage. "Had she appeared before the King and his court that day with her face uncovered she would have shocked all the delicacies of Oriental society." Yes, just as much as the "delicacies" are shocked to-day when a woman ventures to ignore the established customs of the ages. Metaphorically she is still expected to keep herself shrouded in a veil. "Once

THE CAUSE OF WOMAN. in awhile God does call a Miriam or a Deborah," the doctor says, and then continues:

But these are the exceptions. Generally, Dorcas would rather make a garment for the poor boy! Rebecca would rather fill the trough of the camels! Hannels would rather make a coat for Samuel! the Hebrew maid would rather make a coat for Samuel! the Hebrew maid would rather give a prescription for Naaman's leprosy! the woman of Sarepta would rather gather a few sticks to cook a meal for famished Elljah! Phoebe a few sticks to cook a meal for famished Elljah! Phoebe would rather early a letter for the Inspired apostle!

Wother Lois would rather educate Timothy in the Scriptures.

This is Vashti with a vell on.

Scriptures. This is Vashu with a veil on.
Let Dorcas and Rebecca and Hannah and
Phebe do these things if they prefer to, but that
does not necessarily mean that Miriam and Deborah must feed the camels and split the wood
and perform the duties of the postman. Let
each woman judge for herself what she is best
qualified to do in the world. If she makes a mis
take she will find it out, but it is not man's province to decide what she is "called" to do, any more
than it is woman's business to fix his sphere for
him. Here is another paragraph from this sermon, which the hundreds of women present were
expected to swallow without protest.

When I see a woman struggling for political prefer-

When I see a woman struggling for political prefer ment—trying to force her way on up to consplcuity, amid the masculine demagogues, who stand with swollen fists and bloodshot eyes and pestiferous breath to guard the polls. Wanting to no though the laster swoilen lists and mootshot eyes and pesulcrous train-to guard the poils—wanting to go through the loafer ism and defilement of popular sovertigns, who crawl up from the saloons greasy and foul and vernain-covered to decide questions of justice and order and civilization—when I see a woman, I say, who wants to press through all that horrible seum to get to public place and power, I say: "Ah, what a pity. Vashti has lost her yeil."

Isn't that Talmagean? And yet this is the same Dr. Talmage who, a short time ago, was testifying from personal observation in favor of woman suffrage in New Zealand, the quiet, orderly elections, the respectable conditions about the polls and the beneficial effect of women about the poils and the beneficial effect of women in politics. This frightful portrayal will be something of a surprise in those States where women vote. If it be true that "the questions of justice and order and civilization are decided by demagogues with swellen fists, bloodshot eyes and pestiferous breath," and by "popular sovereigns who crawl up from the saloons greasy and foul and vermin covered," it is indeed time for women to go to the ballot box and demand the opportunity to save their country. Vashti would much better be doing this than sitting around. tunity to save their country. Vashu wou much better be doing this than sitting aroun with her yell on "making a coat for Samuel" of prescribing for Naaman's leprosy.

In this connection I am reminded of the account of the women's voting in New Orleans given at the recent suffrage convention in Washington by that lovely and gracious woman, Mrs. Caroline E. Merrick, wife of Louisiana's honored Chief Justice. After describing the campaign she said, with a little break in her voice. When we went to the polls we were tuched to the very heart to see the preparations the men had made for us, everything swept up, bouquets of flowers on the table and a piece of matting spread from the booth to the sidewalk. They wanted the women's feet to step on something clean."

This always will be the case. Men do not love women because they are ignorant or because they are dependent or because they are disfranchised. They love them because affection between the sexes is as natural as seeing or breathing, and there is as much more of In this connection I am reminded of the account

tween the sexes is as natural as seeing or breath ing or thinking, and there is as much more of it in the world to-day than ever before as there are more men and women. The respect for women are more men and women. The respect for women is far more universal at present than at any previous time, and yet in all civilized countries they have far great r liberty and are much more in public life. This respect is stronger and more manifest in the United States than in any other country, and yet our women are far more "advanced" in every way than all others. At each forward step they have been assured that they would become less womanly, less toyable, but men give no evidence of thinking them so. If the progressive, up-to-date man of to-day were men give no evidence of thinking them so. If the progressive, up-to-date man of v-day were set down among the timid, shrinking, clinging, simpering, uneducated, helpless girls of a century ago, he would find them insufferably stupid and uninteresting. He would long for the girl on a bicycle, the girl in the college class room, the girl earning an independent salary, and he wouldn't care if every one of them was on her way to the polls with a bullot in her hand. It is not because women have been restrained all these years that they have managed to keep the love and respect of men. This power lies within love and respect of men. This power lies within the woman harself, and she will take care to hold fast what he is apt to consider "the greatest thing in the world."

IDA HUSTED HARPER.

ANTI-SUFFRAGISTS HARD UP FOR AR-GUMENTS.

The Man Whom They Quote Save He Has

Been Misrepresented. TO THE EDITOR OF THE SUN-Sit: The suffragists have long had a standing challenge to any one to produce half a dozen Colorado men who would declare over their own signature that woman suffrage in that State was a failure. At the Congressional hearing during the recent National Conversion Miss Emily P. Bissell (Priscilla Leonard) read with great satisfaction letters from two men, drawing a sad picture of "scarlet women," "ballot box stuffing," &c One of these, she said, was from Hon. Ralph Talbot, ex-

rians because they have not the necessary mental calibre," he simply makes a ridiculous statement. No man in the country is a better parliamentarian than Mrs. May Wright Sewall, President of the International Council of Women. Miss Susan B. Anthony can preside over a deliberate body with a skill and ability that are not exceeded. Rev. Anna Shaw is a noted authority on parliamentary rules. Miss Frances E. Willard could pilot the stormiest convention through the breakers with a parliamentary knowledge which was unsurpassed. There are a number of the leaders of the suffrage and of the W. C. T. U. organizations which have had a longer experience than most others, who are excellent parliamentarians A woman was selected by the Speaker of the Colorado Legislature to preside over the House during his absence and she did it most acceptable At the recent Democratic Convention in Utah State Senator Martha Hughes Cannou was elected vice-chairman. The same is true of the Fire and Police Boards of Denver. When interviewed about this letter he made the following statement:

"I am glad you mention the matter, because I wish to correct a misunderstanding about it. I have never opposed woman suffrage. I did not know the question was to be argued before a Congressional committee in Washington or elsewhere. I wrote to no one in Washington or elsewhere. My connection with this discussion arises from a letter written to the present Superintendent of Public instruction of Colorado in June, 1898. A copy of this letter was given by mesveral weeks ago to a gentleman friend of mine who knew that I had once written such a letter. He sent it to Washington or classification where. I wrote to no one in Washington or elsewhere. I wrote to no one in Washington or elsewhere. I wrote to no one in Washington or elsewhere. I wrote to no one in Washington or elsewhere. I wrote to no one in Washington or elsewhere. I wrote to no one in Washington or elsewhere. I wrote to no one in Washington or elsewhere. I wrote to no one in Washington or elsewhere

misunderstood.

"I helped to bring it to pass that women might vote in Celorado. In public addresses throughout the State I urged the amendment giving all women the right to vote. Nothing was further from my mind than to undo the legislation. I thought then, as I think now, that the weight of argument is all upon the side of woman suffrage and in my letter to Mrs. Grenfell I said so. I also gave my testimony to its good results in the country and in the smaller towns of the State.

"In common with many others, I have watched with keen interest the effect upon the tone of public morals which this enlargement of the right of suffrage might have. I am not hostile to woman suffrage now, nor have I ever been, on the contrary, I would not change the suffrage if I had it in my power to do so.

"My efforts made while in public office, to bring about a gradual civil service in both Police and Fire Departments of Denver, in which undertaking I was loyally supported by women members of all political parties and by the Civic Federation and civil service associations, should show that I appreciate the benign influence of good women in municipal government.

"While I realize that my views can concern the public but slightly, nevertheless I am not willing to rest under an imputation false in fact, that I have sought to cast my personal innuence against a movement which I helped to promote and which is the established law in the State in which I live."

This seems to leave a question of veracity between Miss Bissell and Mr, Talbot. "I helped to bring it to pass that women might

which I live. This seems to leave a question of veracity between Miss Bissell and Mr. Talbot. Elanora M. Barcock. Chairman National Suffrage Press Committee.

TO THE EDITOR OF THE SUN-SIE Mrs. A. Emmagene Paul, Superintendent of Street Cleaning in the First ward of Chicago, was one of the speakers at the recent National Suffrage Convention in Washington, and gave an interesting account of her work. Soon afterward an alleged interview with her appeared in the New York Times, in which she was made to say that she was "opposed to woman suffrage." Public Opinion of Feb. 22 contained a paragraph, quoted without credit, declaring that she said on the suffrage platform:

"I am opposed to woman's voting. It is a far step for woman to take. I know what the politics of a great city are. I know the condition of ward politics. I do not think it would be best for woman

equal suffrage, a letter was addressed to her

which brought the following answer: which brought the following answer:

Dear Madam: I did not see the interview to which you refer, but I did see a quotation from it. I was amazed, for it was absolutely take in every respect. In the first place, I had no such interview with any one; in the next place, I could not have expressed such views, for I never entertained them. I did say I was one woman who had benefited by Miss Anthony's work, and I felt ashamed at how little I had realized or appreciated the lact, and how little I had done in return. I came home resolved to make up for lost or slighted opportunities.

I do know "ward politics," and I do know that if women can purify and improve ward politics if women can purify and improve ward politics.

I do know "ward politics," and I do know that if women can purify and improve ward politics as they have "ward or municipal work in which they have practically interested themselves, the sooner they can have a part in them the better. I regret this misuncerstanding of my views, and I thank you for addressing me directly and giving me an opportunity to declare myself. With best wishes for your success, I am cordially yours, A. EMMAGENE PAUL, Palmer House, Chicago.

Like Jane Addams of Hull House, Mrs. Cor. nelius Stevenson, President of the Civic Club of Philadelphia; Mrs. Ralph Trautman, President of the New York Women's Health Protective Association, and most of the other women who have done conspicuously good municipal work without the ballot, Mrs. Paul believes that women

ought to have the ballot. ALICE STONE BLACKWELL. Editor Beston Woman's Journal

WOMAN AND CHRISTIANITY. An Argument That Christianity Has Not

Elevated Women. TO THE EDITOR OF THE SUN-Sir: I read. with much surprise, Thomas J. Shahan's defence of Cardinal Gibbons in THE SUN of Feb. 25, and, as Mrs. Gamble has only partially answered Mr. Shahan's surprising paper, I beg to offer the following for his consideration. I am sure that the Cardinal writing in his own defence would not have larded his manuscript with so much Latin and German, nor have left us so much in the dark regarding the writings of the authors cited, nor made such a vague generalization to the German writers of the last twenty years. He speaks of the admirable essay of the French jurist Troplong, but Troplong wrote several admirable essays. He mentions the "classical work" of Döllinger, but Dollinger wrote many classical works, most of them refuting each other.

woman both mentally and morally and dragged her down from the comparatively exalted posttion she occupied, not only in pagan Rome, but even among many savage tribes. Paul, when he forbade her to pray or prophesy or even open her mouth in the Church, and commanded her to wear a veil as a badge of her inferiority and subordination to man's authority, gauged for all coming time her status in the Church. The Christian Fathers were quick to take the cue. Tertullian says to woman: "You are the devil's gateway; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack; you destroyed so easily God's image, man. On account of your deserts even the Son of God had to die." Clement tells us that the female "prophesying deceit and ambiguities and obloquies deceives those who believe in her: and, again, "The male is wholly truth, the female wholly falsehood." The "holy" Chrysostom wrote: "What is woman but an enemy to friendship, an unavoidable punishment, a necessary evil, a natural temptation, a constantly flowing source of tears, a wicked work of nature, covered with a shining varnish. Her very name, feming, means wanting in faith, for fe means faith and minus less, and since she is formed of a crooked rib her entire spiritual nature has been distorted and inclined more toward sin than virtue." That this feeling was rampant in the sixth century we have evidence in the Christian Provencial Council of Macon where the question whether woman had even a soul was debated, and fortunately for our female kin the decision was that she had. Mr. Shahan himself shows her degradation in

which all his blandishment of commentary fails to disguise; but he passes over in discreat silence the canons in which women were forbidden to receive the Eucharist with bare hands or under a black veil. Nor does he mention the canon where under the pain of anathema a weman is forbidden to cut her hair, or to write a letter except under her husband's nam , or to teach or even to indulge in private vigus. President Charles F. Thwing of the Western Reserve University, a scholar of critical acumen, writes: "The Church deprived woman of all rights and privileges before the law, of all power in the family and by a legal fletion even robbed her of own existence. As the civil rule of the Church increased the canon law gradually came to be regarded as the common law upon all matters on which it treated. This law, the product of the decretals of Popes and decisions of councils for twelve centuries, defined the legal status of woman and the family. It limited the sphere of her activity at home; it forhade her all offices and duties which belong according to common conception to men. The publicists and canonists emphasize her frivolities, her possession of the defects of avarice and prodigality, of obstinacy and laxity, of perfidy and fickleness. In its dealing with marriage the canon law was on the principle that marriage is a necessary evil. It was to be tolerated, but the usage. as far as possible, was to be restrained."

Wright ("Womankind," 7) tells us that the

such of the canonical laws as he discusses.

Bishops assumed the right of annulling marmember of the Fire and Police Boards of Denver.
When interviewed about this letter he made the following statement:

"I am glad you mention the matter, because I wish to provide a misundestanding about."

Bishops assumed the right of annulling marriages at their own will for any cause they might assign. They discount and matrimony. When Pope Sextus III. was tried for seducing a nun he repeated to the synod aswoman caught in adultery and bade the one without sin to cast the first stone. Salvianus "De Gubernatione Dei," 222 seq.) writing in the fifth century, comparing pagan and Christian, tells us that with the former licentiousness is a crime, with the latter an honor According to Schaff ("History of the Christian Church," IV., 602) from the seventh to the tenth century the corruption of morals went scarcely a person in Rome who knew the first element of letters, and some priests did not (Lib. I.) paints in the blackest colors the morals of the Church in the eleventh century. Milman ("Latin Christianity," VIII., 169) tells us that in the twelfth century the number of the clergy detected of incontinence was appalling, and speaks of a convent of females which would almost have put Boccaccio to blush. Flagg ("Venice," I., 40), writing of Venice in the fourteenth century, tells us that the honor of wives and daughters became a marketable commodity and the vile contracts legally made and authenticated were formally recorded. Alvaro Pelayo, writing of the fourteenth and fifteenth centuries, gives a description of priestly immorality which he tells us fire and brimstone from heaven alone could purify. Myers, in his "Annals of Flanders," under date 1379, says that in the territory of Ghent within the space of ten months no less than fourteen hundred murders had been committed in brothels. Draper ("Intellectual Development," II., 234). says that it was openly asserted that there were more than one hundred thousand women in England made dissolute by the clergy. To one who is fairly familiar with the romantic literature of the middle ages, with the inward history of chivalry, with the true lives of the troubadours, Mr. Shehan's allusion to "the semi-angelic type of woman'; perfection that is peculiar to the mediaval ages" is most amusing. Millions of these "semi-angels" the Church roasted at the stake; millions of them were subject to the clerical jus prime noctis Mr. Shahan draws upon the pictures of the novelists Sienkiewicz and Crawford. The latter acknowledges that he writes down to the capacity of schoolgirls and colors his facts so as to mantle their cheeks with no blushes. But of

all the corrupt ages of the Christian Church the centuries that witnessed the Crusades are among the blackest, Alexis, writing to the Count of Flanders, names as among the objects that took him to the Holy Land amor auri et argenti et pulcherriarum feminarum voluptas The unspeakable detaucheries of these libera-

tors of Zion have recently been restudied in Ameer Ali's "History of the Saracens." One might go on indefinitely and fill the entire columns of more than one issue of THE Sun with data incontestably proving that the Church has degraded woman; and in the light of history and of jurisprudence I affirm that Mr. Shahan's assertion, that "the words of Cardinal Gibbons are true not only for pagan lands before the Christian era, but for all pagan and non-Christian lands since that era, is absolutely and unqualifiedly false.

Mr. Shahan speaks of the wretched condition of woman in Musselmanic lands, in non-Christian India and among the Chinese and Japanese. But is their condition worse than the millions of Christian women delving in the coal mines of England, laboring, yoked to dogs and cows, in every agricultural field of Europe, degraded beasts of burden, and peopling in frightful numbers the dens of vice in every

Christian city? Again Mr. Shahan tells us that "every new work on the third and fourth and fifth centuries shows clearly how dead was paganism as

cised on all classes. The last book in Dill's learned work, entitled "Culture in the Fourth and Fifth Centuries," is a convincing presentation of the subject. Of the Christian Fathers he tells us that St. Augustine (A. D. 353-430) had a reverence for Plato only second to that for Holy Writ; that Jerome (A. D. 340-429) himself taught the great pagan authors to the boys of Bethlehem and would have the Christian maiden from her earliest years trained in both Greek and Latin literature; that Greeo-Roman culture in an age of decadence, amid all contesding currents of provincial temperament and invading barbarism, never relaxed its hold on the educated classes; that the traditions of Greeo-Roman culture in the last century of the Western Empire were maintained most vigorously in Gaul; that in the schools of the fourth and fifth centuries Virgil among Latin poets held the foremost place. and that Augustine had a boundless admira-From the beginning the Church has degraded tion for the "noblest of the poets"; that Terence

was the favorite author in Auvergne in the

fifth century; that in the fourth century the

induence of Cicero was marked on writers

Western Empire Sallust was perhaps the most

like Lactantius; that down to the close of the

generally admired writer of prose and the greatest favorite of the class room. Thus Mr. Shahan's authorities confront him. Of other authorities, McGiffert ("Apostolic Age," 44:1) says: "However low the average moral condition of the Roman world in the closing years of the Republic, it is certain that during the first and second centuries of our era a mighty ethical movement was in progress quite independently of the Christian Church, and that its influence was widely felt among all classes of people." Burton, in his "Ecclesiastical History" (505, 508), tells us that the writings of Clement and Origen show an intimate acquaintance with Plato, and that Justin Martyr subserved Plato in his explanations of the secret doctrines of Christianity in the catechetical schools of Alexandria. Hatch also, in the "Hibbert Lectures" of 1888, has treated the subject exhaustively. R. A. OAKES. WATERTOWN, March 5.

Defence of His Positions by the Rev. Thomas J. Shahan.

TO THE EDITOR OF THE SUN-Sir: Your Detroit correspondent has not shaken any of my three assertions, (1) that the Roman jurisprudence of the Imperial period was, not improbably, affected by Christianity, (2) that the indissolubility of marriage among Christians is a benefit largely owing to the canon law. (3) that in non-Christian lands the practical condition of woman has always been and yet is far inferior to her condition in Christian lands. As to the contentions of her reply.

First-Evidently she is ignorant of the elements of the history of Stolcism, otherwise she would know who Troplong is, and of what importance are the conclusions of Bishop Lightfoot in his essay on St. Paul and Seneca, as to the workings of Christianity on the latter philosopher. Seneca is the patriarch of the Roman Stoics, yet his language concerning Roman women is as violent as that of any Christian Father. If Stoicism explains the (assumed) superior condition of Roman women in the Imperial period, how is it that the chief of the Stoles denounces so vigorously the whole female sex of his time? How is it that the Christian writers could call him "our" Seneca, and praise his book on marriage? Evidently your correspondent copies from men who have read into the Stoles ideas that are of a later growth. She errs greatly if she thinks that any prætor or jurisconsult, even a secondcentury Galus, first conceived the "equality of the sexes." I pointed out the source of that idea in a document that antedates any Stole 'responsa." It is Galatians, iii. 28

Second-It is false that a provincial council of the sixth century forbade women to receive the eucharist in the naked hand "on account of their impurity." The canon she refers to is the thirty-six canon of the Council of Auxerre in Gaul (585). It does forbid women to receive the host in the bare handsin accordance with an archaic practice of Christianity-but no reason is given, much less the reason that your correspondent alleges. As to the strong language of the Fathers, we must remember that much of it is rhetorical, and to be interpreted mildly as we interpret the sayings of Chrysostom and Basil about riches. Then again, it is general, and perhaps is justifie by existing social conwriters, not Christian. In any case, they never uttered the crude absurdities that fill the pages of a certain book on "The Evolu-

tion of Women." Third-Every historian of the Greek State of antiquity calls attention to the decrease of fall. This is directly traceable to the frightful. unnatural immorality of that State. Now, this peculiar immorality was nourished by the very women whom your correspondent holds up as ideals. The "Periclean women" may have been as highly cultivated as your correspondent could desire. Why, then, did contemporary Plato and Aristotle hold such decided views as to the nature and function of woman in the Greek State? Why did the former desire to see them excluded from the government of an "optima respublica?" Or was the mind of these giants less perspicacious than that of a lot of sophistical Stoles, forever prating about high things that, Marcus Aurelius himself says, they never realized in their conduct.

Fourth-The "Hypatia" argument reminds one of the popular Italian saying: "Citato Dante? Finita la quistione." "Hypatia" has been overdone as an illustration of fifthcentury fanaticism. Kopallik (Mainz, 1881) has shown that the murder of the distinguished female philosopher cannot be laid at the door of St. Cyril of Alexandria. His principal accuser is an extled inimical heathen. who lived more than a century later. The contemporary Christian Socrates, though unthat the murder was a disgrace to the patriarch and his party. Kingslev's "Hypatia" is about as trustworthy as his "Westward, Ho!" Historical novels are no more history than the 'social song" is sociology. As a matter of fact, Hypatia was the teacher and intimate friend of Christians, as may be seen by the story of Bishop Synesius. It is a curious fact tha long before the time of Hypatia the Alexandrine

Fifth-In matters that pertain to the history of Catholicism. Lecky and Buckle are writers with a confessed "tendency," namely to belittle it. The unsupported assertions of these philosophic historians-the most dangerous of that ilk-count for nothing. It is a fair principle in history that you may believe the evi that your friends say about you and the good that your enemies admit. Hence the following judgment from a famous rationalist, Pelleton. author of the "Profession de Foi du XIX Siècle" (1853), may be accepted as final in this question of what woman owes to Christianity. woman, proclaimed marriage indissoluble thereby overthrowing the iniquity of divorce which was only successive polygamy. Henceforth woman had her sure place in the family. a place fixed and guaranteed. She could watch by the side of her growing children without fearing at each moment the disgrace of a sudden repudiation. Her destiny had hitherto been uncertain, wavering, subject to the caprice of her husband, but now it shared the solidity of the domestic hearth."

THOMAS J. SHAHAN.

Killed by a Blow From a Hand. From the Chicago Inter-Ocean

SAN FRANCISCO, Cal., Feb. 28 .- A straight flush in the hands of his opponent, when shown against his own four aces, killed George Brown, a colored man employed as janitor in several buildings in the vicinity of Pine and ries shows clearly how dead was paganism as an ethical force; this is the conclusion of schultze, Bolssier, Seech and Dill." A more ungarranted reference to authorities was never made. Bolssier in his "Religion of Rome." Seech in his "Symmachus" and Dill in his "Roman Society in the Last Century of the Western Empire." each and all emphasize the "Roman and died. He was 31 years old and a native of Jamaica. POEMS WORTH READING.

Footfall Music. You may talk about your rambling walk O'er meadows grassy green, You may tell about your strolls in lonely lanes, But the walking that's like talking. That stimulates the brains,

Is on the city pavements hard and clean. When the click of heels upon the brick, The asphalt or the stone Bounds a rapping, tapping tattoo in the ears, It sets a willing chord a-thrilling And the drooping spirit cheer Raising us above the drum and drone

It's a sound that makes the pulses bound. That footfall music clear, And its absence brings sometimes a homesick sigh t sends a feeling o'er us stealing Of a human interest nigh. Making life and all its pleasures doubly dear.

The Storm.

FRANK FARRINGTON.

The skies are dark. And silver clouds swim in their angry sea-And, as a foresten boat.

Suddenly, the roar of the mighty thunder breaks And lightning flashes more vivid than the sun. That only eagles' eyes can look upon!

Again God's hand tears the skies-And e'en again His flashing torches shine! Then a lull.

VIRGINIA DALRIMPLE POINDEXTER

MIANUS, Conn., Feb. 28. (Aged 11 years). Shamrock Time. From the Garl.

Tie shamrock time, and the wild, wise swallow 'Tis shamrock time, and the wild, wise swallow Pursues the summer on eager wing.

Now April woos them, and all things follow,
Take flight and follow the feet of apring.

But we, in stranger lands sojourning.

Like fledglings far from their forest nest,
Are filled with mourning and wild heart-yearning.

To the soft green isle of the golden west.

Oh, my heart doth follow

The sweet spring swallow,
As it wings its way o'er the ocean foam,
Where the shamrock's springing,
The thrush is singing

His soug of spring in my Irish home.

Batth's deep heart answer to day with laughter.

Earth's deep heart answers to-day with laughter,
Fut we, we nor laugh nor smile;
For we are only fain to follow after
The wild wind winging unto our isle.
To-day down many a leafy alley
The whitethorn blossom is odorous;
O'ar many a violet-purple valley
The lark is singing, but not for us.

Ohl fair, ye say, was the land our mother;
Her sinile was sweet, but it was not ours;
We so wed the vineyard and vale, another
Sat as lord in her children's towers.
Her love was mild, but another claimed it:
They took the harvest, 'twas ours the toli;
Her name was fair, but her foes defamed it:
We ploughed, but a stranger held the soil.

Dimais share have we in the stranger's city.

The scoff of scorn and the stony street.

There's never a kindly glance of pity.

Our tears embitter the bread we est.

We sing no soog, but in dreams we follow,

Take flight and follow, or bond or free,

The seaward sweep of the wild, wise swallow,

The west wind wincing to lands o'er sea.

Oh, my heart doth follow

The sweet spring swallow,

As it wings its way o'er the ocean foam,

Where the shamrock's springing,

The thrush is singing

The song of spring in my Irish home. Small share have we in the stranger's city,

The song of spring in my Irish home.
PATRICE COLUMN.

De Lawd Gwine to Frow Yo' Down

From the Denver Evening Post. O' ebillun treadin' on the path ob sin, Be spirit an' de bride say come. De gate wide open: ef yo' don' go in Yo gwin fo' to lose yo' bome! Yo gwin fo' to lose yo' home! Then de trumpet calls on de elsepin' clay, An' yo' rise at de wakenin' soun', un de golden ha'p yo' will nevah play— De Lawd gwine to frow yo' down!

When yo' clos' yo' ea's to de gospel word,
An' yo' eyes am blin' to de light.
To' mus' run wif de gosts in de poo' los' herd
In de lan' wha' de fish shines bright.
To' can nevah drink ob de watchs sweet.
Dat flows froe de golden town.
Fo' yo' fin' when yo' set on de judgmen' seat.
De Lawd gwine to frow yo' down!

O' ol' believah when yo' sigh an' groan, An' say all de worl' am vile. When yo' think dat de poun' cake tas' like pone, Au' yo' don' nevah dar' to smile. Ef yo' mac'h up yonden wif yo' ice-col' ayes.
An' yo' stan' at de ba' wif a frown,
Yo' done gwine rasale wif a big an'prise-De Lawd gwine to frow yo' down!

Ef yo' go to chu'ch on de Sabbath day An' de throne ob de Mastah seek, Den put all yo' Sunday gya'ments away An' sin froo de res' ob de week, Yo' bettah keep dat ol' hat yo' wab. Fo' yo' newah won't git no crown— When de big book s opened in de cou't up dak De Lawd gwine to frow yo' down! lamp yet bu'nin' but de oil run low

De lamp yet bu'nin out ue on run aw An' da' ain' no mo' in de can; When de light go out it be lit no mo', An' yo' can't fin' de Promis Lan'! Den cas' dem gya menta ob sin away An' a-git en de righteous gown, Or yo' see big trouble on de las' great day—

From the Lewiston Ewning Journal. Whang, whang, whang;

He would pessie and he'd bang
At the old scarred table on the town house stage;
And, p-foo! The dust would rise
While through it, a'r, his eyes
Looked jest shout as savage as a meast-ax aidge

We never had a moderator up to snuff like him. He was little, he was squizzled, he was old and bent and slim: But when he slammed the table with his old black He'd quiet down a hooraw quicker'n any man in Maine.

There was Uncle Cephas Johnson who'd git up and haw and ham
With about as much ability to speak, sir, as a clam.
And I reckon if ye'd let him, he would gabble on all day

Bout the rold in Perkins's deestrick and the tax he
had to pay.

There was Deacon Ira Patterson and Squire Expy
Goff. There'd never been a chairman who could seem to

shat 'em ou',
But the Mister Medarator that I'm tellin' ye about
Be'd jump, s'r, like a cricket—give the table-top a
clout And I ain't got words to tell to ye the awful way he'd frown
When he'd holler, "Shet that tater trap! Set down, I
say, set down!"
And -did-they -set?
Wal, now-you-bet!

Whang, whang, whang!
—It was just a stiddy bang
When they didn't tend to bus'ness in the way they
ought to do.
When it come to mederate,
Warn't a critter in the State
That had so good a notion how to rush town-meetin's through.

The Village Sugaremith.

From the Chicago Tribune. Under a spreading maple tree.
The sugarmaker stands.
A tired-locking man is he.
With large and grimy hands,
For he tends a grove that covers quite
Four acres of his lands.

His hair and board are all untrimmed.
His face is like the tan.
His brow is wet with dew and sweat.
He eats whene'er he can:
And his pails he watches like a hawk,
For he trusts not boy or man.

Day in, day out the season through, You can hear him puff and blow, You can see him tote his heavy pails With both hands, to and fro. Like a boy who waters the elephant When he wants to see the show. And children coming home from school
Look wistfully through the fence,
And hank around that sugar camp
Until they are driven thence,
For they thirst to swig the maple juice
With a longing most intense.

Toiling, boiling, sugaring.
On through the week he goes.
Each evening sees a task begin
That morning doesn't close.
He grabe his buckets and prepares
For one more day of week. Thanks, thanks to thee, my old-time friend:
The world cannot gainsay
That your big iron pot turns out
Straight goods, though, well-a-day!
'Its precious little from your pot
That ever comes our way.

From Munsey's Magazine.

We're hunting a house—do you know of one
With bath and a furnace and closets and gas;
Well, ciateru and faucets and plenty of sun,
And a plat in it of that having lots of grass?
A garret where traps can be stored away,
And a nice back yard for Robbie and Bue,
And a barn for the horse and oats and hay,
And a summer kitchen and woodshed, too.

We're hunting a house—and it must be where The children can easily walk to a hool; Not too far out from the Court House square. But still the location must be cool. The paper and paint must be fresh and clean: The place in the best condition be.

Perchance you've a house that should be seen. Please tell us where we can get the key.

We're hunting a house—as the one we're in For fully a year has sheltered us. Hence now it is time that we begin To have our annual 'moving' fues. The season is here and a vague unrest Has driven the people by hundreas mad. So we will change to a neighbor's nestand others will enter the one we ve had.

ACCEPT NO SUBSTITUTE

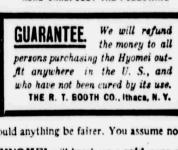
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BRONCHITIS ---AND----CONSUMPTION CAN DO THE WORK OF

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READ CAREFULLY THE FOLLOWING



Could anything be fairer. You assume no risk.

HYOMEI will break up a cold over night. It will cure that stubborn cough. It will prevent your coughs and colds from developing into Catarrh, Bronchitis or Consumption. It will positively cure your chronis Catarrh and Bronchitis. We have thousands of unsolicited testimonials to prove this. HYOMEI is prescribed daily by thousands of physicians.

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QUESTIONS AND ANSWERS.

The above is a fac-simile of the package containing the complete HVOMEI inhaler outnt. Do not under any circumstances, allow your druggist to sell you a substitute.

Wewone 1

BOOTH'S

starrh, Asthma

Hay Feve

Bronchitis,

1. How many regulars did the United States Army have before the war with Spain? 2. What is the origin and record of the British Army's Gordon Bighlanders? 3. Has Germany any regiment to compare withit? QUARRELER. 1. On April 1, 1898, the strength of the Regular Army was 2,143 officers and 26,040 men, a total strength of 28,183. 2. The Gordon Highlanders was until 1881 the Seventy-fifth Foot; it was raised in 1787, and has served in India in 1799, in South Africa in 1835, during the Indian Mutiny in Egypt, talion was raised in 1794 as the Hundredth Foot; in 1799 it was renamed the Ninety-second, and in 1881 was made the Second Battalion of the Gordon Highlanders. Its "honours" are Mandora, 1801; Egypt. 1801; Corunna, 1809; Fuentes d' Onora, 1811; Almaraz, 1812; Vittoria, 1818; Pyrenees, 1813; Nive, 1813; Orthez, 1813; Peninsula, 1814;

The first performance of "Uncle Tom's Cabin" was at Baltimore Museum, Baltimore, Md., Jan. 5, 1852. The first production of a dramatic conversion of Mrs. Stowe's novel was at Purdy's National, this city, Aug. 23, 1852. G. L. Alken's version was done at the Troy Museum, Sept. 27, 1852, with Cordella Howard as T pay. This version was done in New York, July 18, 1858. It was done at the Boston Museum Nov. 15, 1852. Col. T. Alliston Brown.

1815; Charasiah, 1878; Kabul, 1879; Kandahar

1879; Afghanistan, 1879-80. S. We have no history

of the German army, but there must be some regi-

ments with similar records.

A short time ago I received a postal card from a friend in Rome, which contained an imprint of wha A short time ago I received a postal card from a friend in Rome, which contained an imprint of what I believe to be the Papal seal for this year. Above the figures (presumably) of St. Peter and others, was the inacription "Leo XIII. Pont Max." and below them "MDCCCC." Coming as this card did from Rome, is it not fair to assume that the Roman notation on it is the correct one? So far as I can find. Webster's Dictionary is the only one which gives "CM" for 200, and even that authority states in a note that "CM" is "rarely used." If the Romans do not know the niceties of their own notation, who does? Your postal card came from Rome, not from the

1. Was Canada justified in sending the contingent to South Africa without the consent of Parliament? 2. Was it in accordance with the rules of responsible government?

1. Yes, if the ministry chose to assume the responsibility. 2. Yes. The principles of responsible overnment, as developed in Great Britain and Caneds, permit the ministry to do very much as it pleases, subject to the possibility of having its acts disavowed by Parliament afterward.

Upon what part of Broadway was the Saint Nicholas Hotel, and in what year was it closed? S. D. G. It occupied Nos. 549-553 Broadway: it was closed

Ficase let me know if a name that was written mis-pelled on citizen papers could be corrected, also if there has ever been any similar case before in the courts of this State. T. B. The Naturalization Bureau officials say that an application to correct the spelling of the name must be made to a Justice of the Supreme Court; on his order the mistake will be rectified. They do not speak of any precedent; the matter is one of routine, to be performed just as the correction of any records to

Does extreme fright sometimes cause the hair to stand on end, "like quills," &c.? And if so, what is the philosophy of the phenomenon? F. H. G. It does not make the hair stand erect, but it does make it rise perceptibly. This is due to the contraction or corrugation of the skin of the scalp.

Will you kindly inform me if it is true that the London Chamber of Commerce cabled to President Krüger, when war was declared, the following: "For what you are about to receive may the Lord make you truly thankful"? O. S. A. The Stock Exchange may have done so; we doubt that the Chamber of Commerce sent any such

What is the salary of the Secretary of the Senate? What is the name of the present Secretary? How long has he held the position and where is he from? What are the duties of a folding clerk in the Senate? Is it a position of mechanically folding paper or is there any brain work connected with the affair? The Secretary of the Senate is William R. Cor; he and receives a salary of \$5,396, besides an allowance for horse hire. A folling clerk is officially employed in the filding room, looking after docu-ments, filing them and keeping track of them; brain

work is needed as well as manual work.

work is needed as well as manual work.

Concerning the settlement of German Palatines in Ireland, Prof. I. D. Rupp in his "Collection of Thirty Thousand names of German Immigrants in Pennsylvania" refers to the subject, and informs us that about 1709-10, 8,800 German Palatines were settled in Ireland, under the patronage of Queen Anne, at the solicitation of the Lori Lieutenant Governor of Ireland. The descendants of those early German settlers in Ireland have preserved many of their German traits, and it has been claimed that the dialect of their encestors still prevails among some of them at the present day. Being myself a so-cailed "Pennsylvania Dutchman," descended from the "tribe" Palatine, my curiosity prompted me a few years ago to visit Ireland, to seek my Palatine kinsmen who satited in Ireland nearly two hundred years ago. There was no difficulty in inding their descendants, who yet live in the neighborhood of Adair, Arbeia and Rathkeale, in the County Limerick. These people can be readily recognized by their racial characteristics and many of the enatums which their ancestors brought with them from the Shine country. They are generally well-to-do, being the most prosperous farmers in Ireland, and are still known as German Palatines, but the writer could not learn that any of them still speak of erman dialect, although he was informed by some of the older people among them that a corrupted Placified dialect was speace by a few down to the middle of the present century. German names are numerous and among them are found such as Koch, Gesaner, Nagle, Neuman and many others of undoubted German origin.

Matthew H.-Charles Wesley, in his sermon on dress (Sermon XCII), used the expression, "Cleanit ness is indeed next to wodliness." He quoted the idea from Bacon's "Advancement of Learning": from a due reverence to God."

J. C. M .- Miss Lillah McCarthy was Wilson Bar rett's leading lady in the "Sign of the Cross" her three years ago. H. C. Hopper,-"United we stand, divided we fall,"

seems to be derived from John Dickinson's "Liberty Song" written in 1768; one line of that ran: "By T. Beatty-Mr. Blaine was a Presbyterian, as was

Otto Williams, - You can become a citizen in two years. Make your first application, which will cost you 80 cents. Two years later, with two witnesses who are citizens, take out your final papers. The fees are \$1.10.

Mobilian-England is called John Bull because to Dr. John Arbuthnot's satire, 'The History of John Bull," that country appears as John Bull, France as Lewis Baboon, Holland as Nicholas Frog. &c.

Dickie.-When Alexandria was bombarded, July 8, 1882, Vice-Admiral Sir F. Beauchamp Seymour was in command. Gen. Si. Garnet Wolseley was in England at the time and did not reach Alexandria until Aug. 17 of that year. F. J.-A bullet which can travel 60 miles an hous

fired from a rifle at the end of a train going 60 miles an hour in the direction in which the train is mor ing will not leave the rifle. J. T. L .-- A pardon is a formal document, addressed to the warden of the prison where the pris-

oner is confined. It does not restore the prisoner to

citizenship, but merely sets him free. A. B. C.-The Boston post road followed the route of Third avenue and its extension along the Sound. The Southern Boulevard follows the route closely

we believe. THE ASSUMPTIONIST FATHERS.

Story of the Order Whose Political Active ity Has Incensed the French Government - Vigorous Missionary Efforts. From the London Tablet.

The Congregation of the Augustinians of the Assumption—to give it its full title—had as its founder Father Emanuel d'Alzon, a secular priest who received his sacerdotal training and orders in Rome. Selected in 1835 at the age of twenty-five for the post of Vicar-General of the diocese of Nismes, he retained it under four successive Eishops until his death in 1880. Please give the dates of the coronation of Wilhelm
L. Friedrich III. and Wilhelm II. of Germany, and of
Alexander III. of Russia.

L. Briedrich III. and Wilhelm II. of Germany, and of
Lished by him at Nismes in 1843 for the educa-Wilhelm I of Prussia was crowned King at Ko. tion of youth, was the cradle of the order. Emperor. Friedrich III. was never crowned; the Holy See on Sept. 23, 1864. Its spirit is present Emperor King of Prussis has not been summed up in its motto Adventative grown Tuum. prowned. The Emperor Alexander III, was crowned and its task is to cooperate in the fulfilment of that aspiration by the cultivation of the Chris-

that a virtues in its own members and as far as the limit of lim